

ave uttered, are the sentiments of a slave holder of one too, whose interests are peculiarly those of the country in which he lives. He has examined this subject in all its bearings, and he unhesitatingly pronounces an early and combined operation of the states and the general government, essential to save the country from progressive debility and premature decay."

THE GATHERER.

A HOLY LIFE.

It is to be feared that few are disposed to give the serious regard to the little duties and circumstances of life, which is important bearing on the character. demands. Often have I been pained, to see a Christian, zealous, liberal and conscientious in public life, not set the same edifying example in private, nor sufficiently watch against temptations to petty slander, peevishness, and indolence. His worldly acquaintance will judge him by these trivial events; and for his inconsistency he must listen to the taunting sneer, "What do you more than others?" and see them draw from his conduct motives for their own neglect of religion. Thus will the young convert judge him; and how must the conscience of this inexperienced pilgrim be wounded, and the shades of discouragement thrown around his Christian path, by the wanderings of his brother. By this rule, will the Saviour himself pronounce sentence on his character; for in that solemn prophetic history which he has left us of the proceedings of his tribunal on the judgment day, we do not find that those on the left hand receive their dreadful doom because they had openly profaned his name, or given themselves up to outrageous wickedness, but merely for neglecting those wants of mankind, which every day brought opportunities of supplying. Neither were the righteous welcomed to the abode of bliss, because their zeal had incurred the sufferings of martyrdom or had prompted to the sacrifice of life, or fortune, or ease, for religion; but because they had conscientiously performed those little acts of kindness and charity which their fellow men needed; had gone around in humble obscurity to soothe the pangs of sickness, poverty, and misfortune.

On the other hand, how lovely that character in which religion regulates the whole life, and descends to the minutest actions. What a fine imitation of our Saviour's life! What a beautiful exemplification of the precepts of our religion! If any thing can send home to the heart of the worldly man a conviction of his folly, it is this living, present reproof, a holy life. This godlike superiority will portray in burning characters the guilt of sin and the value of Christian principle. Such a one is the fountain of the encouragement and rejoicing to his fellow Christians. Even the angels of heaven, at the sight, must tune their harp to a loftier note of praise to the Redeemer, and receive in triumph this noble trophy of renewing grace. The Saviour himself, clothed in the glories of Divinity, shall be his friend in life, and grant him at last a more abundant entrance into his kingdom of everlasting happiness and rest.

EFFECTUAL CONVERSION.

Archbishop Leighton, speaking of conversion, in commentary on 1 Peter iv. 2, says—"Half a reformation in a Christian turns to his prejudice, it is only best to be thoroughly reformed; not to live one half to himself and the world, and as it were, half to God; which in reality cannot be. The only way is to have all sacrificed together; and to live to no lust; but altogether, and only to God. Thus it must be. There is no monster in the new creation, nor half new creature: Either all, or none at all."

INTERESTING

Extracts from the Seventh Annual Report of the Albany Sunday School Union.

"Since our last report, it has pleased Providence to remove from us one of our teachers by death. He fell indeed in the spring of life, but we trust he was ripe for heaven. Her life was short, but she lived long enough to give her heart to God, and cheerfully consecrate her time and her talents to his service. When she stood on the verge of eternity, and from thence, perhaps, perceived some glimpse of the glory within, she then saw more fully the value of the immortal soul, and used her expiring breath to exhort Sunday school teachers to be faithful to the souls committed to their care.

"A little girl of the name of Jane W., was admitted into our school at its first commencement; in process of time she brought her two brothers along with her; she was taught by her teacher, that when she arose in the morning, she should praise God for keeping her through the night, as well as implore his protection for the ensuing day; and to commit herself to his keeping through the silent watches of the night. It appears that she continued to follow the directions of her teacher till, strange as it may appear, she was prevented by her father, who upon observing her and her brothers kneel down at their bedside to commit themselves to the care of their heavenly Father, peremptorily forbade them to do so any more. The child arose and went; and from that time was under the disagreeable necessity of discontinuing her religious exercises until her privileges were restored to her by the interfering hand of providence, owing to the following circumstance. Her father became suddenly indisposed; and convinced, as he then was, that he was without God and without hope in the world, he called to his mind he called upon his children to pray for him. Little Jane came weeping to his bedside, and said, 'Father, when I wished to pray for you, as you would not permit me, but will pray for you as well as I can.' She accordingly knelt down and prayed for her father. This anecdote needs no comment."

THE HOUSE OF A WEDDED PAIR.

There is a place on the earth, where pure joys are unknown; from which politeness is banished, and has given place to selfishness, contradiction and half veiled insults; from which the attention is diverted through associations that are prejudicial to fidelity and like feelings that are never weary of assailing, tormenting the inhabitants. This place is the house of a wedded pair who have no mutual love, nor even esteem.

There is a place on earth to which vice has no entrance; where the gloomy passions have no empire; where pleasure and innocence live constantly together; where cares and labors are delightful; where every pain is forgotten in reciprocal tenderness; where there is an equal enjoyment of the past, the present and the future. It is the house too, of a wedded pair, but of a pair who in wedlock are lovers still.

There are four good mothers, of whom are often born four unhappy daughters. Truth begets Hatred; Prosperity, Pride; Security, Danger; and Familiarity, Contempt.

Always be ready to do an act of kindness when you can do it consistently with all your other obligations. And always do it cheerfully, gladly, without a wry face or an apology. But let those who oblige see and feel that you take delight in serving them. This will make you many friends—many who will be ever ready to oblige you.

"DO SOMETHING."

I have often had occasion to observe, says Mr. Cecil, that a warm blundering man does more for the world, than a frigid wise man. A man who gets into the habit of inquiring about properties, and expeditions, and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say to every man, "Do something," "do it," "do it!"

ZION'S



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GENERAL AGENTS.

Rev. James K. K. St. Louis, Missouri.
Charles R. R. Esq. Halifax, Nova Scotia.

FOR ZION'S HERALD.

ESSAYS ON HOLINESS.

ESSAY VIII.—CONCLUDED.

5. Art thou sensible of thy depraved, needy, helpless state; and doth thy soul vehemently desire to be made clean? Dost thou say—

"My vehement soul cries out, oppress, impatient to be freed:
Nor can I, Lord, nor will I rest,
Till I am saved indeed!"

Then, by the grace of God, I will show thee by what ways and means thou mayest draw nigh to God, and receive the desire of thy heart.

1. Reading, and diligently searching the scriptures, will help thee much in following after holiness. Peruse those who will say, *I do this word*. If so, continue therein, and God will teach thee by his word. But is there no remission, no inattention or carelessness, in your room for improvement in this duty? Other books may be useful, if they are well written, and adapted to thy state; but choose those that are the most evangelical in doctrine, deeply experimental, and closely practical: be careful, however, if thou art fond of reading, to avoid excess, that the mind be not clogged. Especially read the best writers on holiness: they will enlarge thy views of the nature, excellency, importance, and necessity, of that blessed work. Always read devoutly. Frequently pause, and lift up thy heart to God, that the influence of his Spirit may enable thee to understand, receive, and improve the truth. 2. Meditate, think closely, on the fallen state—the real nature of the attainments in grace—the necessity of an entire recovery from the moral disease—the practicability of attaining this perfect holiness of soul—the evil and danger of neglecting it; meditate also, on the power of God, which is able to save to the uttermost,—on his goodness, which disposes him to do it,—and on his truth, which is pledged in many promises. How then canst thou doubt? Wilt thou rest without this great blessing? Rest, properly speaking, thou canst not; for sin will always make thee restless and unhappy. Wilt thou remain without it? O that my exhortation and inquiries may find some avenue to thy inmost soul.

3. The ordinances of the Lord's house can help thee, if thou rest not in them, nor look to them, but look in them to the Lord, who alone can deliver thee, and through them to God, who alone can deliver thee. Perhaps thou hast been remiss, and pleaded, *I am not worthy*. No, thou art not worthy, and never wilt be, considered in thyself. But the more diligently thou usest the ordinances, with humility and faith, the more wilt thou advance towards that purity, which prepares for heaven. If thou hast never received the seal of the gospel covenant, *water baptism*, I conjure thee, in the name of God, neglect his ordinance no longer. Hast thou habitually or occasionally turned thy back on the holy eucharist; every such neglect is a witness against thee, that thou art unholily and unfaithful, and increases thy alienation from God. The premisses of education, involuntary ignorance, errors and mistakes about these ordinances, God may wink at; but dost thou sin against thy own conscience, against much light and knowledge, when thou neglectest them? Receive, then, this outward baptism, if thou hast never received it, as a seal of the new covenant, and an emblem of that inward baptism, whereof thou hast, in some measure, been made a partaker, and which thou needest much more abundantly. Go to thy Lord and Master's table, discerning, believing, and realizing that the bread and wine are emblems of his body and blood, broken and shed for thee, that thou mightest be justified, sanctified, and glorified. 4. Hearing the word, especially if it is dispensed clearly and faithfully, will further thy soul towards holiness, provided thou art an attentive and fruitful hearer. How many stay away from the house of God, "because it is a mile or two distant"—there will not be many there. The weather is cold, hot, wet, windy—their clothes are poor—their business drives them—their friends will not like it if they go—the minister is young, unlearned,—speaks too loud, too low, too fast, too slow,—has an impediment in his delivery,—is unpopular, too plain and blunt, too mean and rustic, or too nice and fine in his dress,—&c. &c. How ready and skilful is a cold heart in making excuses, which would not keep a sot from the tavern, a rake from the ball room, or a faithful Christian from public worship! Excuses against hearing that gospel, which is ordained to be the power of God to salvation! But, pious reader, go thou diligently to the house of prayer, and there the God will meet and bless thee. 5. Confer with holy people on the subject of holiness. They will say many things to assist and encourage thee in the heavenly way. Moses, Elijah, Daniel, Christ, and the apostles, have been hearers. The Jewish Pharisees fasted twice a week—the papists often fast in a rigorous manner—the Mohammedans fast, or abstain greatly, from meat on a long day—the pagans sometimes practice austerities excessively severe, superstitious and cruel.

But many professed disciples of the cross, utterly neglect fasting. Hence they have a feebleness and faintness of spirit,—get few victories over themselves,—are self-indulgent, self-willed, self-righteous, and self-blinded. Our Lord says, "This kind goeth not out but by prayer and fasting." Probably this is the reason why many are slaves to themselves, carnal, unholily believers. Let those who are such, begin to fast. If nature frets and is impatient, fast and pray till nature is conquered. Fast as much as your health and occupation will allow. Deny your own will, and never eat or drink, in any kind or quantity, but for health and strength, that you may glorify God. Some judicious Christians, for a general rule, omit one, or two meals in a day, once or twice a week, others eat less than usual, once or twice a day, on one or two days in a week. But as a great and good man,* (now gone to his reward,) observed: "These things are to be left to private consciences: the main thing is to deny our own will." 7. Prayer is a mighty weapon, which we are to wield at all times, in all places, in all circumstances: important prayer. Reader, if thou art not sanctified wholly, perhaps a chief reason is, that thou infrequently and cold in thy petitions for this great work. If seven times in a day, or even three times, thou shouldst retire and pray for perfect holiness, with as much earnestness as thou art capable of, though attended with many difficulties and discouragements, thy prayers would not be in vain; and the more earnestly, humbly, sincerely, and believingly, thou prayest, the more speedily would the Lord answer, and all thee with the Holy Ghost: "for if ye being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his good Spirit, (in all his sanctifying fullness), to them that ask him."

6. As the same means of grace are to be used, whether we are seeking perfect love, or an increase and establishment therein, so the same moral duties are to be performed in both cases. Art thou in pursuit of sanctification,—thou must seek it in the path of obedience; not for good works, but in them. If we omit any thing which we know, or have good reason to believe is our duty; or if we do any thing, which we know is wrong, or concerning which we doubt, whether it is sinful; in either case, our conscience is defiled, our understanding darkened, our confidence in God abated, and our advancement in the divine life, materially hindered. When we are at a loss to know what duty is,—we should consider deeply, read, converse, pray,—on special occasions, join fasting with prayer; and then follow the best light we have. If we are diligent and sincere in this course, we shall be led into all essential truth. But as we must omit no duty, so whatever our hand findeth to do, we must do it with our might. 1. Do it immediately, as soon as we find it is duty. 2. With all our heart: as faithfully and perfectly as we can. 3. Continue in well doing and faint not. Also, if we want perfect holiness, we must beware of sinful, needless self-indulgence. Our happiness is to be sought in God alone; in doing and suffering his will, in drawing nigh to him, in union and communion with him: in this way we may be as happy as it is possible for mortals to be, and in this way only is true happiness to be found. Doing our own will, seeking our own pleasure, honor, or profit, in any other way, will not promote, but absolutely hinder our true happiness. Therefore, my brethren, however unwelcome, painful, or disagreeable to nature your duty may be, instantly go forward therein, and do it with your might. Great peace and victory will reward your labor. And whatever sinful indulgence you are tempted or inclined unto; whether to gratify your bodily senses unduly, to regale your fancy excessively, or to give your imagination unholy latitude, in all these things, *self* must be denied: the eyes, ears, taste, smell, touch, and the correspondent senses of the mind, must be restrained, be under a holy, gospel discipline: our eye must be single to the glory of God in all things, whether we eat, or drink, or whatever we do.

7. In the pursuit of holiness, Christian brethren, I exhort you furthermore, not to shun any cross which God may lay upon, nor any sacrifice which he may require of you; for crosses and sacrifices, as means of grace, are wonderfully calculated to strengthen and quicken us, if we submit to them, or to the hand of God in them, in a resigned and faithful spirit. The Lord Jesus, through sufferings, was made perfect, as Mediator, High Priest, and Captain of our salvation. The innumerable multitude of saints in heaven, seen by St. John, went there through great tribulation.

"Shall we be carried to the skies
On flow'ry beds of ease;
While others fought to win the prize,
And sold their freedom by the sword?"

Certainly not. If we would reign with Christ, we must suffer with him. We have innumerable crosses to take up, sacrifices to make, and trials to endure: some lighter, and others heavier; some greater, and others less. Herein our will is to be denied, our old nature mortified and crucified. However painful, grievous, and trying, these crosses and trials, are for the time being, the effects which always result from them to the faithful, are blessed indeed. No pleasant and agreeable dispensations are so sanctifying and glorious in the issue, commonly, as the sharpest trials, and the heaviest afflictions. How do these break down our self-will, mortify and crucify our pride, wean us from the world, and drive us to God, in earnest and incessant prayer! Effects these, which must be brought about by some means; and infinite wisdom sees that the means above named are the most eligible, the best calculated to produce the above effects. "No cross, no crown," says William Penn. "Except a man deny himself, (said our blessed Lord,) and take up his cross and follow me, he cannot be my disciple." This is the way of salvation; and there is no other. What say you then, beloved brethren: will you walk in this way, or not? If there is no going there in any other way. In the name of the Lord Jesus, I exhort you that are his disciples,—deny yourselves and take up your cross, faithfully and continually: so shall you be perfected in holiness. The Indian compared the cross, while he was looking at it, to a bag of sand; but after he had taken it up, to a bag of feathers. We generally find the cross lighter than it appears in prospect. And as all our crosses, sacrifices, temptations, afflictions, and trials, are wisely and kindly adapted to our strength, by our heavenly Father, we should take them as from his hand, and improve them as his gifts, with all humility, submission, and patience: so will they abundantly accelerate our progress toward evangelical purity.

8. Man was made for society; and has a social capacity and disposition. We are capable of assisting each other greatly, not only in things domestic, temporal, and political, but also in matters of religion. Hence, as before stated, if we are seeking perfect holiness, it may be of essential advantage to us, to confer with the most sensible and spiritual Christians that we can find.

This is a point of so much importance, that I take it up again, for the sake of a more ample investigation. We may form too high, or too low an estimate, of the understanding and piety of good men. Mortals are

always fallible, and the greatest as well as the best of men, sometimes err in judgment. We may think a person more or less devoted to God, than he really is. Hence the need of caution and judgment, in selecting our counsellors and confidential friends, in religious matters. If they have really known the depths of divine love, which I exhort you to seek, and now feel that heavenly flame in their souls, they will delight to instruct and encourage you, in pursuing the same blessed fullness. Sanctified souls have a mighty faith in drawing nigh to God; and if it is given them, they take a special interest in your case,—if the Spirit gives them to wrestle in prayer for you, their prayers will avail much in your behalf, provided you do not trust in them, but look to God, importunately for yourself. Such understanding and spiritual brethren, can explain to you many things relating to the experience of entire sanctification, which less experienced and understanding persons could not. You may be free in expressing to them your convictions, desires, doubts, resolutions, struggles, and trials. They will enter into your case, and feel for you, perhaps, beyond your expectation. Peradventure, they have been, in the course of their Christian experience, just where you now stand. But should it so happen, that in seeking this kind of assistance from your brethren, you hear nothing which encourages or helps you; nevertheless, you should not faint and give up the pursuit of holiness; for perhaps you had a wrong opinion of those to whom you applied,—or they might not perfectly understand your case,—or you did not understand them,—or you leaned upon, and trusted in man, and God saw fit to balk your expectations, that you might depend on himself alone. At any rate, be not discouraged; for "If you ask, you shall receive, if you seek, you shall find"—perfect holiness.

9. But it may be, my brethren, you do not yet sufficiently realize the importance and efficacy, of that great duty and privilege,—prayer. Let me then again urge it upon you. "This is, in a certain sense, the breath of the soul. The more freely we breathe, the better will our health be. In another sense, it is the language of the soul, telling the Lord our wants and distresses: to this language his ear is always attentive. It is not now and then saying a prayer, which our hearts do not feel; or when we happen to feel a little quickened, praying for sanctification a few times, and that without much conviction for it, that will dispose the mighty enemies within: if this were all that is necessary, most, if not all believers, would soon be wholly sanctified. The constant longing, earnest praying, patient waiting, vehement longing, painful wrestling, unutterable groans, and deep agonies, which precede a complete salvation from sin, are vastly different from the supine, indolent, yawning desires of a cold heart. Come then, brethren, bestir yourselves. God will help, and sanctify you wholly. If you are in earnest, and pray importunately. Remember, Jacob. How he wept, and made supplication to the angel! All night he wrestles, and is resolved on victory, at all events. "Let me go, for the day breaketh," says the *Man*, who afterwards died for our sins. "I will not let thee go, except thou bless me," says the resolute suppliant. Importunate prayer prevails, Jacob is blessed. And you, my unholily brethren, rather spend your last breath in gasping out a prayer for holiness, than remain polluted and filled with indwelling sin. How can you be too vehement, if patient in waiting, for an answer to prayer? You may claim sanctification as yours, through the purchase and promise of Jesus Christ. Have you ever understood, (in the only way it can be comprehended, viz. by experience,) the following language:—

"My heart lies groaning with deep complaint,
My flesh lies pining, Lord, for thee;
And every limb, and every joint,
Stretches for perfect purity!"

If you are seeking perfect holiness, pray for it earnestly; as earnestly as you can, every time you approach the throne of grace. Internix this with all your petitions. If you set apart three or seven times in a day, to pray for this blessing particularly, and send up ejaculatory prayers for it a hundred times in a day besides, you will not weary the Lord with your importunity. Let your heart say,—

"I cannot, Lord, nor will I rest,
Till I am saved indeed."

Perhaps you may add,—

"Restless, resign'd, for thee I wait,
For thee my vehement soul stands still."

10. Above all, remember the vital importance of faith. An eminent Christian* observes: "If we could seek after sanctification a thousand years, without faith, we should not find it." "Without faith it is impossible to please God;" because he hath ordained this as the only way of acceptance, and the grand means by which we receive justification and sanctification. Therefore I must, in the last place, exhort the Christian reader to believe; for on this point, will success in seeking ultimately depend. Therefore, believe thyself into the possession and enjoyment of all the grace thou seekest. It is true, the evidence of faith, which is the power to believe, is of God; but this thou must seek, and take hold of. Fix and settle in thy mind, for certainty, 1. that God can cleanse and fill thy soul; 2. that he is willing to do it; and 3. that he is willing to do it now. Then there is nothing wanting, but for thee to sink down into his arms of everlasting mercy and love, resigning thyself wholly, all that thou hast and all that thou art, into his mighty and gracious hands. Consider sanctification as made sure to thee, by the purchase of Christ's blood, and the immutable promises in his word. If thou hast sought it diligently, and struggled hard for it, now receive it by simple faith, in the atonement and promises. Anticipate it, yes, take hold of it at once!—take all that God offers thee—hold it fast, though at first thou hold it with a trembling hand;—hold it as strongly and steadily as thou canst. Thou art indeed unworthy of all this mercy and goodness; but Christ is surety for thee, and he is worthy: he hath died for thee, and therefore thou mayest believe and be saved. O what mountains of indwelling sin doth faith remove! They are carried away at once, and swallowed up as in the depths of the sea. These mountains removed, God fills the soul, which they filled. He is now, all in all! His love possesses every thought; absorbs the whole mind; consecrates the spirit, soul, and body. This love will continue with us, if, after having given up ourselves to the Lord, we never take back any part of the offering. This is the kingdom of God within us; perhaps, my reader is now within one step of entering therein, or having it set up in his heart; and that step may be faith. I will conclude this exhortation, therefore, by entreating thee to venture on Christ; venture on him now, venture with all thy heart, give thyself wholly to him, and he shall save thee to the uttermost.

* See Sect. 5. † See Sect. 5. ‡ Mrs. Mary Fletcher.

Burgess, a non-conformist, was preaching upon Job's "Robe of Righteousness." "If," said he, "any of you would have a suit for a twelvemonth, let him repair to Monmouth-street; if for his life time, let him apply to the Court of Chancery; and if for all eternity, let him put on righteousness."

MISCELLANY.

FOR ZION'S HERALD.

"O God, my inmost soul convert,
And deeply in my thoughts heart,
Eternal things impress."

How justly is the admonition of scripture given, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Death, relentless death, spares neither sex nor age, but is constantly making ravages among the old and the young, blasting the tenderest hopes, and cutting off the fondest expectations.

A few weeks ago, a lovely, interesting friend of mine, was in health, enjoying the society of dear friends. She had almost everything this life could afford, to make her happy. A dear sister, and one of the tenderest of mothers, were her constant companions. A husband too, who doted upon her, was anticipating every desire of her heart, and eager to gratify every wish; while she endeavored herself to them by every act of sisterly affection, of filial gratitude, and of conjugal love and tenderness. Ah! little did they think the destroying angel was on his way, so soon to interrupt their earthly bliss, by removing by death this almost idol of their hearts. Yes, dear as she was to them, she must go. A mortal disease had fastened upon her vitals, and her friends endeavored, in vain, to detain her with them longer.

How natural the inquiry, how did she feel when drawing near to the world of spirits. Thanks be to God, although death is indeed the king of terrors to the impenitent, the Christian can say in view of it, "O death! where is thy sting? O grave! where is thy victory?" Through all her sickness, she manifested the most perfect resignation to the will of heaven, and was a pattern of patience in the most excruciating suffering. Having chosen God for her portion while in health, the Saviour was precious to her soul on the bed of death; and, as she asserted in her last moments, she found him faithful to his promises, for he was going with her through the dark valley of the shadow of death, supporting her in the agonies of dissolving nature.

I saw this lovely, interesting Christian die, and the prayer of my heart was, that my last end might be like hers.

How excellent is the religion of Jesus. What else but religion could have made her willing to close her eyes for ever on objects so dear?—especially, to leave a lovely babe, a few weeks old, who would so much need its dear mother to watch over its tender years? Her sensibility was not blunted—but as she had given her own heart to God, and now, as it was the will of her heavenly Father to take her to himself, she was willing to leave all in his hands; and, filled with joy and peace in believing, she rejoiced to go, and be for ever with her dear Redeemer.

O! who will be so unwise as to be indifferent to their dearest interest? Nothing else but a consciousness of God's favor, a well grounded hope for eternity, can support the soul just launching into the world of spirits. None can doubt this who witness the agonies of the dying. The indescribable looks.—Let us then regard the solemn injunction of the Saviour, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

FROM THE RELIGIOUS INTELLIGENCER.

THE MURDER AT WEST SPRINGFIELD.

MR. WHITING.—Probably you have read, if not published, the awful account of an atrocious murder committed on the 16th of December, by a Mr. Leonard, of West Springfield, Mass. It appears, that he, with great deliberation and forethought, and with a pleasant, fawning countenance, struck his axe suddenly on the head of his wife, because she had been to a religious meeting, and deprived her instantly of life. Then, in the sight of his young daughter, who lay trembling, he cut his own throat, and expired. A more shocking scene has not, perhaps, taken place, since the horrid deed of the deist Beadle, more than forty years ago.

I have thought that this horrid affair might be improved to a good use, in your excellent Intelligencer. Should you have nothing better on the subject in readiness, and should deem the following observations worthy of a place, please to insert them. I take my exordium from your motto—*Glad tidings of great joy, which shall be to all people*; a sentence, which, in the opinion of some, is, (strange as it may seem,) very appropriate to the subject. For what glad tidings must it be, to be heard of a woman who had the care and solitude of rearing seven children,—who had been, and still was in danger of being tormented for a long time, by a prodigal husband,—who was also troubled in mind concerning her future state,—making the inquiry: "What must I do to be saved?" Such a woman, suddenly, and without pain, taken away from every distress of mind, or body, and waited up to everlasting peace. How, too, must the gladness be enhanced at the news, that this same prodigal and murderous husband, had the virtue of courage, so far, as to set himself free from all the trouble, and care, and grief, and clamor of his children and others—the upbraidings of the public,—the severity of a human tribunal, and the horrors of a prison and the gallows, by cutting his own throat. Yes!—the news of two immortal beings, freed from all the labors and cares of earth—from the sickness and pains of a dying bed; and from all their wonted strife and bitterness, to enter together a paradise of love and joy, ceaseless as immortality, and there, upon their first entrance to be greeted, with "Well done, good and faithful servants!"

Is this incredible?—Then look at the case of Beadle. He butchered his kind wife, and four children,—the oldest, a lad of 14 years, and then shot himself. Thus, as would be supposed, this monster was instantly renewed, and while the hearts of thousands were wrung with grief; while they bowed in tears of sorrow at the house of God, and his body was drawn indignantly to the horse led, to the margin of the river, he and his whole family were joining in sweet and happy chorus, to sing the praises of Infinite Benevolence!

Do you still believe there was no occasion for gladness? I will present you one case more, while I mention many of a similar complexion, and that is the case of Ananias and Sapphira, (husband and wife again.) By the news we have of them, it seems they were mercifully exempted from all the persecutions and severe trials of the holy apostles, and primitive Christians, and from the usual pains of death, and carried directly to glory, because they acted the hypocrite, cheated, and lied to the Holy Ghost. Acts v.

Your readers, Sir, will not believe all this: Well the Universalist does; and according to his sentiments, he must believe, that herein a holy God exercised the riches of his grace. What if it be so said by him who cannot lie.—*As a man sows, so shall he also reap.* This he does not believe; for let him sow as much as he will to the flesh, like those mentioned above; Universalists do believe, (if they believe what they advocate,) that he will reap the same harvest as those who sow to the spirit.

Sir, although these observations, legitimately, and

unavoidably flow from that doctrine, (if true,) yet my heart and my hand tremble, while I attempt to put them on paper. I have not so learned Christ.

I may be termed a bigot, and the slave of early and fanatical prejudices; yet my whole soul leads me, in the view of this doctrine, and these shocking scenes, to cry out to my fellow travellers to the grave: *Cease from this doctrine—avoid it—come not near it, but turn away.*—Horrors in its company, though alas, not seen. If ever there was a sentiment which might be called the doctrine of devils, I conceive here it is.

Precious Immortals, if this sentiment should prove true, the writer, and those who believe with him, are perfectly safe; but if it be not true, you who harbor it, must be in danger of taking up your endless abode, with murderers, and whoremongers, and whoseever loveth and maketh a lie.—*Many say so, who may read this, partially inclined to embrace that sentiment, I would beseech him to pause, and reflect, till he is satisfied that Leonard, and Beadle, and Ananias, have heard, or will hear, the sin-hating Saviour pronounce upon them, "Well done, good and faithful servants; enter ye into the joy of your Lord."* I think you cannot believe it, and O be warned, for if you indulge a favorable opinion of that doctrine, you may now see, but if not, you will find it a delusion, which at the last, will bite like a serpent, and sting like an adder.

ALANSON.

* Note.—It is stated, in a Boston paper, that Leonard, the murderer, was a believer in the doctrine of universal salvation.—Ed.

A case has recently been tried in Philadelphia, in which a man was offered as a witness for the defendant, who was believed to be an infidel. On being interrogated by the Plaintiff's Counsel, as to his religious belief, he declared, that he did not believe in a future state of rewards and punishments after this life, but that the only punishment for sin was in the present state of existence. In giving their opinion, the court sustained the decision of the late Chief Justice Spencer, in the celebrated case of *Jackson vs. Gridley*, 19th Johnson's Reports, page 98. In his opinion upon a question presented in this case, the Chief Justice said—

"Religion is a subject on which every man has a right to think according to the dictates of his own understanding; it is a solemn concern between his conscience and his God, with which, in general, no human tribunal has a right to meddle. But in the development of facts, and the ascertainment of truth, human tribunals have a right to interfere—they are bound to see that no man's rights are impaired, or taken away, but through the medium of testimony entitled to belief; and no testimony is entitled to credit, unless delivered under the solemnity of an oath or affirmation, which comes home to the conscience of the witness, and will create a tie arising from his belief, that perjury would expose him to punishment in the life to come; on this great principle rests all our institutions, and especially the distribution of justice between man and man."

Some editors pretend to be alarmed at this decision, and proclaim it a direct and palpable violation of the Constitution, which "declares that all men may worship God according to the dictates of their own conscience." But these gentlemen seem to forget, that these very words of the Constitution, imply that the Almighty shall be worshipped in some way. They cannot, therefore, be quoted to sustain "the fool," who "hath said in his heart there is no God." The utmost freedom of religion is tolerated, and every system of religion is protected. But mark! Skepticism and infidelity are not tolerated. The Constitution presupposes all men to possess some principles of religion; and if they do not, they can lay no claim to a protection of that clause of the Constitution.—N. Y. Spectator.

SABBATH SCHOOLS.

An Extract from a Thanksgiving Sermon, November 24, 1825.

Another reason why we should rejoice, is, that the present is an age of Sabbath Schools. This is a new institution, especially as it respects our country. Its novelty and simplicity have excited the remarks and the sneers of many who felt no interest in the religious education of their children and youth. But while unfeeling and unbelieving parents, together with scoffers and infidels, have been laughing at these humble attempts to instill into the tender mind the first principles of the Christian religion, God has been pleased to smile on these humble attempts, and bless them to the salvation of many souls. In no way has so much good been so easily accomplished as by Sabbath Schools.

When our proper attention is paid to this subject; when parents feel as they ought to feel, for their children; when teachers are faithful, and not only listen to the lesson repeated, but take pains to have scholars understand the scriptures, so that something more than the surface of instruction is attained, Sabbath Schools are nurseries of religious knowledge, and by the blessing of God will prove nurseries of piety.

I consider Sabbath Schools, one of the mightiest engines ever in operation to help forward the latter day glory. Before the world can be filled with the knowledge of the Lord, the Bible must not only be circulated in all languages, but it must be read and studied, believed and obeyed. The only certain way to secure an attention to the Bible, is to interest children in this holy book. Impressions early made, are lasting. Bring up a child to neglect the Bible, and how almost certain it is, he will neglect it in riper years. Prejudice his mind when young, against its holy doctrines and precepts, and this prejudice will "grow with his growth, and strengthen with his strength."

But interest children in reading and studying the Bible; endeavor to make them feel it as a book of truth, the word of God; and there is but little danger of their becoming skeptics or infidels. Acquaint them with the restraints the Bible imposes, the curses it denounces against sin, and the promises it makes to the righteous, and it will not be at all strange, if they

would not have known the scriptures from his youth, and most probably would never have become wise unto salvation.

The more Sabbath Schools are encouraged, the more the rising generation will become acquainted with the Bible; and the more they become acquainted with the scriptures, the greater is the probability they will become pious. We ought then to rejoice, that there is such a system in operation, for the purpose of benefiting the rising generation. We ought to rejoice that any are awake to the religious education of children and youth. And we should feel that there is something for us to do ourselves. Every individual is called on to help forward this noble enterprise, this mighty engine, that it may move on with accelerated velocity, and with widening and more salutary influence, till every child of Adam is taught the scriptures, and made wise through faith unto salvation. O. W. Christian Mirror.

SCHOOLS IN THE WOODS.

Extract of a letter from a Superintendent of a Sunday School in Virginia.

"I rejoice to inform you of the progress I still meet with in establishing Sunday schools. There are six schools in operation containing four hundred and sixty-eight children, or learners.

"The two schools last formed were in a German settlement, six miles from where I reside; the children were so numerous the house could not contain them, so we held the school in the woods, where we usually had three hundred grown people to look upon the school, and they would stand amazed to hear the children recite from thirty to ninety verses of scripture. Last Sunday a little girl, not eight years old, recited thirty-eight verses, and eight hymns in my presence.

"I found it a great cross many times to address these schools, especially in woods or groves, where I had so many spectators. I thought I should have to give it up, and sometimes they would miss me, and have to wait a little while for me; the truth is, I was obliged to retire into the woods and groves for meditation, and it appeared to me when I opened the school, that I had a new tongue, so true it is, that those who wait on the Lord shall renew their strength. All these schools are opened by singing and prayer, and closed the same way.

"And now, my friend I think I have work enough on my hands. Well, I am not weary, for it is my joy to see the work of the Lord prosper. I hope you continue to pray for me. O pray that the Lord will keep me, guide and protect me, in this good cause, and that I may be resigned to his will in all things."—S. S. Ming.

SABBATH SCHOOL CONCERT IN BOSTON.

September, 1825.

Our last Sunday School Concert was one of peculiar interest. The vestry was filled at an early hour. Among the first measures proposed, was a resolution to take up a collection at every succeeding meeting, for the aid of the "Sabbath School Missionary Fund;" which was passed unanimously.

It was stated by one of the Superintendents, that with very little exertion seventy volumes had been added to their Library during the last quarter. This success was urged as a reason why efforts should be made in other schools where additional books were needed. He further stated that in the female department of his school a point had been gained which had always been considered of great importance, the removing of the impression that it is proper for a scholar to leave school because they have become too old to attend. The means employed to effect this was the establishment of a "Young Ladies' Class," to which all the scholars were removed on their attaining thirteen years of age; there to continue until they were received as teachers. In addition to the regular course of instruction, which varies in the different divisions, the members of this class are required in turns to instruct a class of small children, which has the double effect of deepening their interest in the school, and qualifying them to become permanent teachers.

Mr. H., a superintendent, then rose and made the following remarks: "The school of which I have the charge, has felt, in common with other schools, the effects of the season. During the summer, either for relaxation, or health, or business, it is so pleasant for almost all of us to spend some time in the country, that the schools suffer considerably from the desultory attendance of the teachers. But the season is returning when the children and teachers are re-assembling; and I trust it is for a steady and a vigorous effort."

"While I am up, Sir, I will take the liberty to notice one or two topics of general nature. One which I wish to mention is, the common manner of speaking of the sacrifices of Sabbath school teachers. Many times when our friends whom we highly respect, address us, we are told in strong language, how very great these sacrifices are, and how very heavy is the debt of gratitude due to us from the Christian public. When listening to strong representations of this kind, I have been induced to ask myself, Whom does the man mean? not me surely; for I have never made any sacrifices, nor do I know of any one who has. Possibly, indeed, we may have sometimes omitted a meal, and perhaps some of us may have risen an hour earlier than we should have done, but for this employment. But we have not been hurt by the first, and the last was conducive to our health. There is no faithful, thorough teacher, who complains about sacrifices. He has to make some effort to be sure, but it is a business where he is richly rewarded. If there are sacrifices suffered by any, it is by a different class of teachers; it is the half-day, the late-in-the-morning teacher, and he who does little while present, who groans under the endurance of so many burdens. To such, the business is a sacrifice, and it is no less a sacrifice to the business that they have any thing to do with it."

"During the past quarter, we have had a very solemn scene, in the death of one of our teachers. He was a young man of good education, an excellent understanding, and kind affections. But a bright passed over him, he faded, and died; and we beheld him buried beneath the clouds of the valley. He has not again mingled in our circle, and the little boys whom he taught, wait in vain for his appearance. The event ought to enforce on our minds this truth, that whatever our hands find to do in this service, we must do with our might. For speedily our opportunity will be ended. We shall be taken from the children, or they will be taken from us, and nothing will remain but our account and our destiny."

Another superintendent stated that their labors had been blessed in the case of one of their scholars, a Portuguese youth. He entered the school when he was thirteen years of age; being entirely ignorant of the letters of the alphabet. In the course of the year he was able to read in the Bible. After an absence of two years he had returned to this city, and within the last few months, had been received into the church. The young man being present, on being invited, arose, and in a very appropriate and feeling manner, stated what the Lord had done for his soul. He regarded the instructions received at the Sabbath school, not only as the means of his acquiring that knowledge which would be useful to him in the world, but also that knowledge, the possession of which is "eternal life." In the fulness of his heart he was led to exclaim "it is a blessed institution." The meeting was then addressed in a very solemn and interesting manner by William Ropes, Esq. and the Rev. Mr. Merritt, of the Methodist Episcopal Church.

From the Reports of the Committee and Treasurer of the Liverpool Methodist Day and Sunday Schools, it appears that the sum of \$1000 was expended in the support of these schools during the year 1824; and that the total number of children under instruction was more than two thousand.

MISCELLANEOUS SELECTIONS.

FUTURE INFLUENCE OF THE UNITED STATES.

James Douglas, Esq. of Scotland, who has acquired so much celebrity by his little work entitled "Hints on Missions," has recently published an essay on "The advancement of society in knowledge and religion," in the course of which he introduces the following animating observations in relation to the future influence of this country on the moral character of the world.

In the United States of America, we see a people fairly competing with the British, in their solicitude for human welfare, and the prosperity of religion. They are descended from ancestors, who, like the father of the faithful, for the sake of the truth went to a land which they knew not; and like the children of Abraham, as they have the truth in their keeping, we may trust that they will carry it wide, even to the ends of the earth. They have no need of a dispersion to send them abroad among the nations; for even now, in the infancy of their origin, their vessels touch upon every coast, their inhabitants sojourn in every country, and even without their intentional efforts, religion grows with their growth, and strengthens with their strength; they carry their stars with them into the wilderness, and through them civilization and Christianity will flow on with an ever-enlarging stream, till they reach the shores of the Pacific. Even then, the ocean will not terminate their progress, but rather open out a passage to the shores of eastern Asia, till both the old and new world are united and flourish beneath the same arts and the same religion.

Effects of Conscious Guilt.—In one of our late English papers we find a curious instance of the effects of a guilty conscience on the mind. A working man went into a auction room in the neighborhood of York, and after continuing about an hour and a half, discovered his watch to be missing. He immediately reported the circumstance to the resident Magistrate; and asked his advice on the subject. The worthy magistrate observed, that in all probability the culprit was by that time beyond the reach of apprehension; however, he recommended the poor man to lose no time in going to a police officer, and stating the particulars to him. Away the man ran as fast as he was able towards York, and between what was called the White Horse and the Mount, he perceived a man to be walking before him.—No sooner did this man see the person robbed, apparently pursuing him, than he ran off himself, at the same time dropping something from his hand, and taking the foot-road in the direction of Holdgate. The person who had been robbed presently lost sight of the person absconding, but when the former arrived at the place where he had observed something dropped from the latter's hand, he picked up to his agreeable surprise, his own watch.—*N. Y. Statesman.*

The Colony of Liberia.—The Colonial Agent, Mr. Ashman, has lately concluded a negotiation with several African chiefs for the purchase of additional territory. Add a large and fertile region between the Montserado and St. Paul's rivers, unlimited in its extent towards the interior, and all adapted to all purposes of agriculture, is now under the jurisdiction of the society. The river St. Paul's is north nine miles from the Montserado, but so connected with it by Stockton creek as to be visited by boats from Monrovia at all seasons, in the course of two hours. The width of this river is about half a mile, and the depth at the mouth quite across (varving but little) from three to four fathoms. The banks, for many miles, are elevated above its level from 20 to 30 feet, the country champagne, free from stones, formerly covered with villages, but now desolated by the slave trade. A spot has been laid off on St. Paul's for a settlement, and it, before this, believed to be occupied by enterprising settlers from Virginia.—*Reporitory.*

Instance of female benevolence.—The Treasurer of the Bristol (Eng.) Seamen's Friend Society recently received the following note, with the enclosure spoken of, from a rich widow, who had been married to a man of rank, and he made his fortune, which I now enjoy, by means of sailors; I feel, therefore, bound in duty, as his widow, to do something for their religious benefit. I beg, therefore, Sir, you will accept the enclosed check for one hundred pounds (£100). This same lady afterwards visited, on the Sabbath, the Mariners' Chapel, in that port, and was so delighted that she handed the Treasurer fifty pounds (£50) more! The lady in company with her present at the same time twenty pounds! being altogether about £1750. Amid this liberality of the rich, however, we must not forget the "widow's mite." One poor woman, a pauper in the work-house, who had a son at sea, actually went round the work-house and collected for the Society three shillings and seven pence. It was little, but it was all they had, and He who sat over against the Treasury, and saw the widow cast in "two mites from her penny," will not forget the generous act.—*Mariners' Magazine.*

Effects of instructing seamen.—Although nine years have not yet elapsed since the first legitimate effort was made to meliorate the condition of seamen, we hear from almost every quarter of the navigable globe, of the great improvement that has been effected among them. That the character of seamen, as a community, has been essentially improved by the operations of the Seamen's Friend Societies, is a fact supported by the united testimony of all seafaring men of respectability, of masters and owners of vessels, as well as of merchants. Indeed, the remark hath already become proverbial, Masters and owners repeatedly told us that they have less trouble with sailors than formerly; they are less profane and less dissolute; and a distinguished shipping-merchant expressed his full conviction, in a recent conversation, from actual experience, that the "employing of a religious, moral crew operated to the saving of a great expense in a single voyage." This is an important discovery, and we find many masters and owners are profiting by it. If the moral and religious among sailors obtain a preference, vice and irregularity, which seem hitherto to have been necessary traits in their characters, will soon be viewed as a disqualification for employment.—*Id.*

Savings Bank—Anecdote.—One of the means by which the lately organized "American Seamen's Friend Society," proposed to promote the welfare of seamen, the establishment of Savings Banks. Experience has sufficiently proved the great utility of these institutions among landsmen. An anecdote of a Boston sailor has just fallen under our observation, which may serve to show that they would be no less so among seamen. One of the survivors of the wreck of a vessel, which foundered at sea, returned home, much enfeebled in consequence of his severe sufferings, and stripped of all he had with him. He had, however, by industry and economy, (being a pious man from time to time, lodged sums of money in the Boston Savings Bank, which on inquiring, in this otherwise destitute and hopeless condition, he found now amounted to Five Hundred Dollars! With proper advice most sailors would thus deposit a portion of the wages of every voyage, if Savings Banks were established especially for that purpose. The experiment has succeeded admirably in England.—*Id.*

The condition of seamen is exciting the sympathies, and calling forth the beneficence of European princes. We have already noticed the liberality of the Duke of York, the Prince of Saxe-Coburg, and others, in this cause; we now have the pleasure of stating that the king of Saxony, some time since, ordered his ambassador, in London, to subscribe, in his name, to the British and Foreign Seamen's Friend Society, the sum of twenty-five pounds (\$411) annually.—*Id.*

ZION'S HERALD.

WEDNESDAY, FEBRUARY 8, 1826.

PRAYER FOR COLLEGES.

In this and the two preceding numbers of the Herald, we have given an account of the condition and prospects of the Augusta College, of the Maine Wesleyan Seminary, and of the Seminary of the Genesee Conference. We wish now to present to our readers these Institutions, our infant Seminary at Wilbraham, and all literary institutions throughout our connexion, and throughout our country, as objects of special prayer. We believe that the fervent prayer of the righteous availeth much. We believe that prayer has power with God. We know that God hears and answers prayer. We might enumerate a long list of glorious things which he has done in answer to prayer, each of which is more wonderful, than it would be for him to revive his work in one, or in all of our colleges, the passing year. God has answered prayer for this very object—he has answered it most strikingly within the compass of a year. We may, then, come boldly to the throne of grace. We ask no doubting, faithless Christian to pray for this important object—one who calls it a great work, for God to revive religion in our colleges, and who thinks, while he prays, that it is very uncertain whether it will be done. But we ask every one who is full of faith and of the Holy Ghost—who loves Zion—loves the salvation of souls, and who desires to see youth of promising talents and opening minds, give themselves to their Redeemer, and devote their acquisitions and their influence to his cause—we ask all such to wrestle in prayer for the effusions of the Spirit upon our seminaries of learning. In those which belong specially to our denomination, there are many dear youth, who are without God and without hope; and the work which God wrought in the Maine Wesleyan Seminary the last year, shows us what he is ready to do in that and in others this year, if we will but ask it of him, with strong supplications and with tears. In those which belong to other denominations, or which are established for literary purposes, generally, there are many thoughtful, ungodly youth—many who make a mock of religion, and blaspheme the God who made them. These youth, from their rank, their wealth, or their literary advantages, however corrupt they may be in sentiment, will exert a powerful influence in the circles in which they shall move. If they go out to occupy important stations in public life with their present unholy hearts and contempt for the institutions of the gospel, they will be the everlasting ruin of many precious immortals. A man clothed with the dignities of office, will be admired and imitated. His vices and his pernicious sentiments are confounded with his honors. He does not move alone, but is "like the gulf which draws what's near it, with it." Many in humble life, are proud to act and think even like a bad man, if he be, at the same time, what the world calls a great man. Every youth, then, of talents and influence, that goes forth from our literary institutions an enemy to the cross of Christ, will corrupt more or less of those around him. These in their turn will corrupt others—and these many more, until there shall be multitudes, it may be, that no man can number, whose eternal wailings and gnashings of teeth, can be traced back to the influence of this single individual. But suppose this individual is converted; what an amount of wretchedness and agony is prevented. Suppose he becomes an active, benevolent Christian, and occupies an important station in the community—what a charm does he throw about religious institutions—what an impulse does he give to the spread of the gospel. Suppose he becomes a minister of Christ, and is the means of a revival of religion. The converts of this revival, will, by their example and their conversation, lead many to Heaven. Some of them will become revival preachers. Men will be converted in these revivals, who will in their turn become revival preachers also, and will be the means of leading others to the same calling—and thus the work will go on—converts will be multiplied as the drops of the morning, until an innumerable company, in robes of white, with harps in their hands and songs of glory on their tongues, shall walk the streets of the New Jerusalem, ascribing their salvation to God and the Lamb, and tracing back their blessedness to the instrumentality of this single individual. How great the contrast which divine grace can make in the character and influence of a single youth. But there are many hundreds of youths in the colleges of our country, whose influence through life, would be totally changed by their conversion to God. What an object, then, for our prayers! God has given us indications of what he will do, by what he has done, the last eighteen months. He has visited four colleges with the regenerating influences of his Spirit, and more than a hundred young men have been brought to bow at the feet of Jesus, and to taste the sweets of redeeming love. Some of these were profane—some were dissolute—some mocked—some reviled. Now, they are new creatures—many of them are looking to the ministry, and will be the means, we hope, of guiding multitudes to glory.

We mentioned in our last, what was before known to many of our readers, that the last Thursday of February is observed, by a part of the Christian community, as a day of special prayer for this object. There are many advantages in setting apart a particular day for a purpose like this. It brings the object, in all its importance and its relations distinctly before us—awakens a deeper feeling in our mind, and leads to that fervent and united prayer, which otherwise could hardly be expected.

The last Thursday of February, as a day of prayer for seminaries of learning, is fast gaining upon the attention of Christians. We believe it will be more generally observed this year, than it has been any year before. And we sincerely hope that all, of whatever name, who love the prosperity of Zion, who wish to see her walls salvation and her gates praise, will turn their thoughts on that day to the object for which the day is named—that they will pray, in strong faith, that God would come into the midst of our seminaries of learning, correct what in them is wrong, purify what is corrupt, sanctify all that is unholy, and make them pure fountains, which shall send forth

streams to enrich and beautify our beloved country and bless the church of the living God. There is something animating in the thought that so many are united on the same day for the same object. Where two or three are agreed concerning any thing which they shall ask, God has promised that he will give it. How much more when thousands, and perhaps tens of thousands of Christians, of different denominations, are united in the same object. If the prayer of one righteous man availeth much, who shall limit the influence of the united prayers of many thousands of devoted Christians?

PRISON DISCIPLINE. Our respected and vigilant Chief Magistrate, in his late message to the Legislature now in session, called their attention to the subject of the state Prison at Charlestown. His language was brief, but most unequivocal; and, judging from the tone of the principal newspapers in the commonwealth, it fully met the feelings of very many enlightened and patriotic men. On no subject, connected with state policy, has there existed such a remarkable unanimity of sentiment in public journals; and recent transactions in the legislature, indicate that the common and universal feeling on this subject is most cordially reciprocated by that body. The Christian public may now rest satisfied that the most judicious measures will speedily be adopted to secure far more solitude of confinement than the present state of things will permit.

We have been politely furnished, by a benevolent hand, with an engraving of a newly constructed prison at Auburn, N. Y. designed to contain four hundred cells or dormitories, in which the prisoner is obliged to spend his nights in entire solitude. The plan seems to us a most ingenious one, and fully calculated to effect the object of its design. Within the space enclosed by the prison walls stands the building that contains the dormitories; the peculiarities of which are, that on entering the only door of the building, its inside walls are seen to rise from the ground to the roof, entirely separate from the square breast work of cells standing within. The space between this external wall and the centre work of the cells, is ten feet, forming a walk quite around them, where the night guard patrols under the light of lamps suspended in the area, where also are placed stores to warm the whole building. The external wall is pierced with three rows of windows, throwing their light on the column of cells. There are five stories of cells and two cells abreast, divided by a thick central wall, with a door to each, opening towards the external wall. Platforms, or galleries, of three feet in width, connecting with a stair case, run along each story of cells forming a passage to every cell in the breast work. An opening in the upper part of the cell door, and a small hole from the back part of the cell to the roof of the building, afford light and heat and ventilation to the lonely inhabitant. The area between the cells and the external wall of the building, is a perfect sounding gallery, so that no sound of the human voice can be made, not even a whisper in the highest cell, but what is immediately heard by the night guard below.

Our limits forbid us to mention half the excellencies of this new effort of philanthropic ingenuity. If a genius can be found in this state, capable of inventing a plan for work shops, where equal solitude and inspection can be gained, as in the dormitories, he will deserve much of his country's gratitude. If government will accomplish this, they may well turn their eyes to the Christian community, and expect them to do their work. The good seed has been sown, it is true, in prisons in days past, but while so much communication necessarily exists among all classes of prisoners, in prisons of the common construction, no wonder that it was snatched away before it had yielded the fruits of righteousness. It is ardently to be hoped, that the vile tongue of the veteran in mischief, may be silenced, and that he may not be permitted, even once, to tell the tale of his infamous exploits, and pour the whole poison of his abominable life, in an unguarded moment, into the bosom of youth.

The moral reformation of the prisoner is an object which the true patriot, as well as the Christian, will most earnestly desire. How often has the youth, after having toiled out one, two, or three years in confinement, returned with a heart insensible as stone, and with a spirit that dared any thing infernal, to his former villanies. While his punishment ought to have operated to prevent the repetition of crime, it seems only to have prepared him for deeds of the blackest die. He has gone through an apprenticeship—has learned from the experience and skill of the masters of his art—and he comes out, to elude the search of justice more successfully, and to practise on a more extended scale his high handed iniquities, until he is again arraigned and condemned; and his first entrance within the walls of a prison, proves but an introduction to his only home on earth, or to the greater ignominy of the gallows.

Let, then, the moral reformation of prisoners, be an object dear to every one who loves the peace of his country, or who desires the salvation of souls. Let every measure which unites economy and security with their moral solitary confinement, be adopted—that they may not corrupt each other—that they may not unite their arts in planning mischief—that they may not destroy the effect of religious instruction; but may have time to reflect, time to repent, and time to adopt settled purposes if doing well. Then will Christians have more reason to expect that their exertions will be accompanied with good. They may hope to see some who are yet to be released, becoming temperate and sober men, acquiring an honest and respectable living, and gaining, in some good degree, the confidence of the world around them. They may hope to see others, who are to end their days within their prison walls, shedding tears of repentance, raising the voice of prayer and the song of praise, and looking forward, with joy unspeakable and full of glory, to that world where the prison doors will be opened, the chains knocked off, and the prisoner go free for ever.

Boston Society for the Moral and Religious Instruction of the Poor.—This society has thirteen Sabbath schools under its patronage, instructed by about 200 superintendents and teachers, and comprising an average aggregate attendance of 1000 scholars. Many poor children, and some colored adults have, by means

of these schools, have been snatched from the paths of ignorance and vice; some of whom, by the grace of God, have entered the straight and narrow way that leadeth to life eternal. The receipts of the society during the past year amounted to \$2031 23—the expenditures to \$2337 74. "The Seamen's Meeting," says the Society's Report, "has been continued through the year on its former plan, and attended with seriousness by, as is believed, undiminished numbers—or, if the number be diminished, it is by the withdrawing of some to unite with established congregations, into which their families may be introduced with themselves. This tendency has been noticed with pleasure, as it must be an advantage of no small value, if, by being brought at such a meeting under the influence of the gospel, an individual is led to exert himself in placing his life as he loved, but perhaps hitherto neglected family, in the way of the same influence likewise. Efforts have been made to introduce boarding houses for Seamen of a higher and more respectable class than most of those now existing, but without much success. The Bethel boarding house, though not as yet the resort of many seamen, has served the valuable purpose of giving location to a meeting on Wednesday evenings, which has been usually attended by Rev. John Turner. Rev. Dr. Jenks, the usual preacher to Seamen, has received a letter from the Rev. W. H. Angus, who is laboring among the same description of people in the north of Germany, with an accompanying donation of five napoleons towards the erection of a Missioners' Chapel in this city."

The society has also maintained preaching thrice on the Sabbath at the Mission House at W. Boston, and at the Chapel in Charter street, which has apparently been blessed to the conversion of several souls.

"We would direct the attention of our readers to some articles in the preceding columns, on the subject of Sabbath Schools. And we would also commend to their notice the 'Plan of a Sabbath School in Lynn,' which appeared in our last. We feel the greater anxiety on this subject, knowing, as we do, that in many of our societies no such schools exist. And when it is considered that they are emphatically 'the nurseries of the church,' from which have been taken so many fruitful plants to adorn the garden of the Lord, we cannot but consider that minister as strangely remiss in his duty, who shall neglect to use his best exertions for their establishment in his charge, and that parent as criminally regardless of the temporal and eternal welfare of his children, who shall refuse to lend his aid in such a godlike enterprise.

"Lord, thou knowest all things, thou knowest that I love thee." On Sunday morning last, the Rev. Bishop Hedding preached and administered the sacrament in the chapel in Bromfield Lane. We have never seen him in the enjoyment of better health, or more deeply imbued with the spirit of his Master. On this occasion, he preached from the words which we have prefixed to this notice. After stating the circumstances which led Peter to make this appeal to his Lord and Master, he proceeded to speak of the object of this love—our adorable Redeemer, a being perfectly holy, and therefore pre-eminently lovely when considered as a man, but in view of the atonement which he made for our sins and his divine nature, worthy of the highest love of which man is capable. He then spoke of the nature of this love, as stronger than the love which we cherish for our friends, our nearest kindred, or our own lives, as the most ardent affection of our souls, as the same love which we are required to exercise towards God, for the plain reason that Jesus Christ is God. The internal evidences of this love were then considered, and the external signs by which it was manifested. Under this head, the Bishop remarked, that love has a language, and by this language it will make itself known. We know when a man loves the world or any of its objects by the care and attention which he bestows upon them. So if a man love God, the language of his deeds will publish it—his own soul will feel it—and all around him will know it. The last topic was, the return which we are to expect from the Being towards whom we exercise this love. The discourse concluded with a most pathetic address to sinners to secure the friendship of the Lord Jesus Christ—do love him, and follow him, that they might dwell and reign with him for ever. It cannot be expected, that in a brief and imperfect outline like this we could give any adequate idea of the Bishop's discourse, but we appeal to all who heard him, if their feelings were not moved—their love kindled, and their souls refreshed, while he told them of the love of Jesus, and broke to them the bread of life.

To the Friends of the Colonization Society. It has become the duty of the Managers of this Institution to state, that the great expense necessarily incurred, in fitting out two expeditions for the African Colony, compels them to appeal to the liberality of their friends, in which they have never confided in vain. The brig Vine sailed for Liberia a fortnight since, with between thirty and forty emigrants. A much larger number, amounting to nearly one hundred and fifty, are now prepared to embark in the Indian Chief, chartered by the Society, and at present taking in supplies at Norfolk. In order to meet the drafts which must soon be made upon their Treasury, the Managers respectfully request any Auxiliary Societies that may have funds in possession, to remit them immediately, and all their friends to contribute such aid as their circumstances and means will permit. Certain events, which could not be predicted have happened, somewhat beyond the expectation of the Board, the immediate claims upon the Society, and the Managers have too frequently experienced the generosity of the public towards their cause, to doubt that it will be promptly evinced at the crisis.

By order of the Board, R. R. GURLEY, Resident Agent. N. B. All moneys for the Society should be forwarded to RICHARD SMITH, Esq. of Washington City, Treasurer of the Institution.

Intemperance.—At a late meeting of an association for the suppression of intemperance, it was stated, on the authority of actual investigation, that more than 2,500,000 gallons of distilled liquors are annually consumed in this Commonwealth—at an expense of about 1,229,000 dollars. It would be easy, from these facts, to calculate the number of individuals and families, whose health, reputation and property, are annually sacrificed on this altar of inanity. Who is not palled at the ideas suggested by this arithmetic of wretchedness.—*Boston Spectator.*

The Public Schools in Providence contain eight hundred and fifteen scholars, who are well taught.

REVIVALS.

GREAT REVIVALS IN VERMONT.

We continue to receive the most gratifying intelligence of the glorious work of God which is progressing in the state of Vermont. The inhabitants of this state are highly favored of the Lord, in this season of refreshing from his presence. A letter from the Presiding Elder, dated the 28th ult. states that "the work of the Lord, among different denominations, through these regions, is going on gloriously. According to the best information I have obtained, not less than five hundred souls have been brought to the knowledge of the truth as it is in Jesus, in eight or ten towns, all of them within twenty-five or thirty miles of this place," (Barre, Vt.)

The town of Salem, in this state, has been blessed with a revival of religion, more or less powerful, for nearly two years past—during which time, according to a "Narrative," published in the Recorder and Telegraph, three hundred and seven persons were received into five churches. "Of these, 95 were males and 212 females—117 were heads of families. And it is a delightful thought, that in so many houses where the domestic altar had before been unknown, the incense of the morning and evening sacrifice now ascends before the throne of the Eternal."

[Will our preachers in Salem inform us what share the Methodists have had in this great and glorious work? We find no mention made of them in the "Narrative;" we allude to; though we have been told they were rich partakers in the harvest.]

REVIVAL ON BARRE CIRCUIT, VT.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER,—While my brethren in the ministry are sending forward accounts of their several districts, stations, and circuits, to fill and enrich the columns of the Herald, and to gladden the hearts of the inhabitants of Zion, I would not stand all the day idle; but would join with the saints in proclaiming the wonders of redeeming grace and dying love. We have good times on Barre circuit; some account of which will undoubtedly be pleasing to the constant readers of your excellent paper. God is visiting us in mercy, which causes his people to rejoice in, to praise, and to glorify his holy name. In the town of Brookfield we have been witnessing a good work for some time past; between twenty and thirty have been brought to rejoice in a Saviour's pardoning love; the most of whom, together with several who had previously entertained a hope, have been formed into a class, making in the whole thirty-five. This work is a very interesting one, and in the sequel promises much to the church. The greatness and excellency of it is by no means to be estimated merely by the number who have been, or may hereafter be converted. Most certainly might, in truth, be said of this very interesting and glorious work, of which probably you will hear more hereafter.

A work still more powerful and extensive has been for several weeks progressing in Northfield, an adjoining town, in which about forty, it is believed, have experienced a change of heart, and are rejoicing in the hope of the glory of God. It is also thought that as many more have been reclaimed from backslidden states, and have had their old and dead hopes exchanged for one that is lively, good through grace, an anchor to the soul, full of immortality, and that leads them to purify themselves, even as their Lord is pure.

There is also in Roxbury, a very good work, in which about twenty have been hopefully brought out of nature's darkness into God's marvellous light, and are endeavoring to show forth the praises of him who has wrought in them this great salvation for their souls. The work in all these places is still progressing, but more especially in Brookfield.

I have also the happiness to announce the commencement of a powerful work in the town of Washington, a part of which belongs to this circuit and a part to Chelsea. About forty have been converted; and the prospect at present is thought to be very good for a great work. We have received into society upwards of eighty of this circuit since the commencement of the Conference year, and we think it more than probable that we shall receive as many more before its close. We think, on the whole, that we have as much reason to rejoice and praise God, as perhaps any circuit in the Conference; for he has not only favored us as above named, but we have also witnessed many conversions in different parts of the circuit, and a general rise in the church. JOHN LORD, Barre, Vt. Jan. 24, 1826.

REVIVAL ON CAMDEN CIRCUIT, N. Y.

TO THE EDITOR OF ZION'S HERALD.

Sir,—I was appointed, at the last sitting of the Genesee Conference, to Camden circuit, to succeed the Rev. J. Baker in that charge, in connexion with his colleague, Rev. J. Wallace, with whom I labor in union here. For two years past God has wonderfully blessed the work on this circuit, and hundreds have been added to our church. This year also the Lord is visiting a number of our societies in great mercy.

A revival commenced in July last, at a Camp-meeting, held in the town of Rome, on this circuit, which has been gradually progressing in the village of that place. About three weeks since, the cloud, which at first was the bigness of a man's hand, covered the whole village—the rain came in mighty torrents, and within the last three weeks about one hundred and fifty have been converted to God. The work is still going on, among all orders in the place. J. WORTHING, Camden Circuit, Jan. 13, 1826.

HARDWICK CIRCUIT, VT.

Extract of a letter from the Rev. Ira M. Bidwell, to the Publisher of Zion's Herald, dated January 23, 1826.

"When I wrote you last, I stated that we had received a few mercy drops on this circuit. And now I can say that the cloud, which then appeared as a man's hand, continues to spread, and we think that God will send the sound of rain. Our prayer is, that God would give us a glorious shower. In Walden, where formerly there hardly appeared to be so much as a praying Lord, we now have good times; many of our youth have been lingering in the cold streams of Babylon, have now taken their harps from the willows, and begin anew to sing the songs of Zion. Now they can say to those around them, 'Come thou and go with us, and we will do thee good; for the Lord has spoken good concerning Israel.' Some, we humbly trust, can now rejoice in a sin-pardoning God. And others, who have been long in the bondage of sin, what must we do to be saved? And frequently, while together, we can say, as did the apostles on the mount of transfiguration, 'Lord, it is good for us to be here.' O pray for us, that our faith fail not, and that the Lord would grant us the desire of our hearts, by reviving his work in power in this part of his moral vineyard."

Providence for Savings.—The amount of the funds of the Providence Institution for Savings of this city, according to the annual report, is \$750,225, to the credit of \$416 depositors.

[illegible]

THE HERALD'S HARP.



MEMORIAL EDITORIAL.—The following lines, together with the letter which preceded them, were addressed to the late Mr. Sumner, by Mr. Adam Miller, of Cork, in Ireland, immediately after hearing Mr. S. preach from Psalm cxxvi. 5, on Sunday morning the 28th of March, 1819, in Wesley Chapel, Cork.

MR. SUMNER, My very dear Brother.—That sermon on Sunday morning last was made a general blessing, as it was made a very particular and long to be remembered season of refreshing to my own soul, I have not the shadow of a doubt. The following lines, intended as a memento to preserve the savor of that precious occasion, are laid at your feet as a small tribute of humble gratitude. That God may long preserve your valuable life, and continue to make you still more abundantly useful in the glorious cause in which you are engaged, is the sincere prayer of, Dear Sir, your devoted servant, and unworthy brother in the work of Christian love, ADAM MILLER, Cork, March 31, 1819.

This vale of tears while passing through;
Those cheering words be kept in view,
Let them our constant thoughts employ,
"Who sow in tears shall reap in joy."

We hear resounded from on high,
"The soul that sows in tears shall die!"
Truth alarms our guilty fears,
By grace convinced we sow in tears.

In dread temptation's fiercest hour,
Through trusting in Almighty power,
In tears we sow, and in joy reap,
Till Christ in us his power makes known.

In tribulation's painful night,
Immured in darkness without light,
In tears we sow, distress'd we sigh,
Nor can we find salvation nigh.

In sore affliction's darkness gloom,
Humanity's most certain doom,
We sow in tears, lament our fate,
And calmly for deliverance wait.

When in the light of grace we see
Our mortal life's depravity,
We sow in tears, and long to prove
The glorious power of perfect love.

When Zion's walls in ruin lie,
For Israel's sake distress we sigh;
In tears we sow, distress'd we groan,
Its desolation we bemoan.

When death's dark vale we travel through,
With immortality in view,
With trembling then in tears we sow,
Thus ending all our grief and woe.

We reap in joy for life, who cry
Salvation is through Christ brought nigh;
Its fulness living faith reveals,
And pardon on the conscience seals.

We reap in joy his grace, who prove
The triumph of redeeming love,
Quickened to see our Jesus' face,
Supported by almighty grace.

We reap in joy while here below,
Up unto Christ our heads we grow;
The following divine we prove,
And outstep the joys above.

We reap in joy, and loud proclaim
The honors of immortal name;
Our Zion's glorious state we see,
And joy in her prosperity.

We reap in joy in death's dread hour,
And triumph o'er the monster's power;
Exulting, shout the Saviour's name,
And victory through Christ proclaim.

Absorb'd in transport, endless, sweet,
In heaven our joy shall be complete;
This shall eternally employ,
Who sow in tears shall reap in joy.

OBITUARY.

FOR ZION'S HERALD.

MRS. MEHITABLE S. FOSS.

Mrs. Foss, the subject of the following memoir, was the daughter of Mr. Samuel Church, of Ohio. She was born in 1795, in the town of Phillips, Me. She was naturally kind and amiable, and ever obedient to her parents. It is not known that her mind was seriously impressed with religious subjects, till she was 18 years of age. At that time she was weakened to see her lost and undone condition by nature. She was not long, however, under the distress of legal terror. Her soul was soon set at liberty, and she was enabled to put her trust in the Rock of Ages. Not long after this, she made a public profession of her faith in Christ, by submitting to his ordinances, and becoming a member of his visible church.

In the year 1814, she was married to Mr. Ephraim W. Foss, by whom she had two children; the second of whom they were called to part with in her infancy. This afflictive dispensation she bore with remarkable Christian fortitude and resignation. She appeared heartily to adopt the language of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Mrs. Foss adorned, in an eminent degree, the religion she professed, in all the social relations of life, in the church of God, and in the world. As a wife, she was kind and affectionate, and as a parent, faithful and tenderly solicitous of the welfare of her only child. She was not in the habit of making idle and impertinent visits; but when she did visit, she was sure not to let the time pass so many do, without conversation upon religious subjects; neither could any be long in her company, without being sensible, from her deportment and conversation, that the interests of religion, and the welfare of immortal souls, lay near her heart. But a few months previous to her decease, the writer of this memoir had an opportunity of conversing with her relative to her hopes of God and heaven. She observed, that notwithstanding she had to mourn her little engagement in such a precious cause, yet at times she was sensible of communion with God, and could hear him say, "I will be your God, and you shall be my daughter." The constant serenity of her countenance bespoke her inward sense of eternal things.

She was industrious and prudent in superintending her family concerns; but that she did, appeared to proceed not from worldly attachment, but merely from a sense of duty. In any thing she was conversant, it was in her bestowing that attention upon her bodily health, which seemed needful, and of this she was herself in some degree sensible. For months she appeared impressed with a sense of her short stay on earth; and, whilst looking upon her affectionate and beloved husband, and her only son, she would drop the tear of affection, and express her ardent wishes that her child might be kept in virtue's path, and that the richest blessings of Heaven might ever accompany them. She manifested a strong attachment to the word of God, and requested her friends to read portions of it to her until her voice was lost in death. She was frequently conversed with respecting her recovery, which she al-

ways considered as doubtful, and said her sole desire was to be resigned to the Divine will respecting her. In the year 1818 Mr. Foss moved from Phillips to Leeds, where he still resides.

On Wednesday, the 21st of December, 1825, this excellent woman resigned her soul into the hands of her dear Redeemer, without a struggle or a groan. O! what a scene of sorrow and woe! Her husband and child around her dying bed, all drenched in tears! Then she resigned up to God (who gave her to him) the dearest earthly comfort which he ever enjoyed.

"She closed her eyes in peace—
Her spirit left the house of clay,"
and we trust,
"To realms of bliss she wing'd her way,
Where sighs and sorrows cease."

W.

Leeds, Me. Jan. 23, 1826.

FOR ZION'S HERALD.

MEMOIR OF MISS LUCIA PATTERSON.

The subject of this memoir was born in Hartland, Vt. August 23, 1800. She was under serious impressions more or less from a child, but thought she would delay repentance till a sick bed or old age, and, like Felix, would say, "Go thy way for this time." The greater part of the last two years she had resided at Hartford. In the summer of 1824 she was under such powerful influences of the Holy Spirit that she at times was almost persuaded to yield herself a willing subject to Christ. But she, by beholding the walk of two young converts, who appeared zealously engaged in the cause of God for a short time and then turned back the way from whence they came, grew discouraged, and relapsed into her former state of stupidity. In August, 1825, she was seized with that alarming though flattering disorder, the consumption; and the profound skill of different physicians was baffled. On discovering one of her kind physicians to weep when leaving the room, she soon inquired of her friends what he said concerning her case; and being informed that she must die—that there was no help for her, she began to exclaim, "Must I die! must I die!" and called for her intended companion, her parents, brothers and sisters, and exhorted them to shun her example in putting off repentance till a sick bed; saying, in the most impressive manner, "flee, O flee the wrath to come!" and then calling to remembrance the many solemn warnings she had slighted, said, "there is brother J. he has solemnly warned me many times, and I must see him again before I die; so great that die!" she again exclaimed, "Mr. B. W. soon came and requested me to visit her; we started at six o'clock in the evening of the 13th of December, and travelled twelve miles to see the poor soul that was about to leave the world. She was so feeble that we were not permitted to see her until the next morning. I then told her I was happy to see her once more this side a vast eternity. She said, "I trust you see a new creature." I asked her if she was happy in God. She answered in the affirmative. I then explained to her the nature of true repentance, and reminded her of the goodness of God—though he had afflicted her, yet he had continued her reason, and given her a space for repentance; and exhorted her at the same time to be sure and dig deep, and build her house on the rock Christ Jesus. I prayed with her, and left her in a comfortable state of mind, and her friends in a flood of tears. She lingered until the 26th of December. During the latter part of her illness she frequently exhorted her friends and acquaintance to flee the wrath to come. When her pain of body was so great that she cried out, "Lord have mercy on me," on being asked by her grandmother whether she thought God would have mercy on her, she said, "Yes, yes, yes," and choked and died. O may this circumstance be alarming to all the impatient; and may the dying words of the subject of this memoir take wings through the medium of the Herald, and fly to the ends of the earth, accompanied with the power of the Holy Ghost, crying as it goes, "Shun my example! shun my example! of putting off repentance till a sick bed or old age!"

JOHN HAZELTINE.

Hartford, Vt. Jan. 4, 1825.

MINISTERS' DEPARTMENT.

AFFECTIONATE PREACHING.

"A preacher ought to speak to his audience as a father would talk to his children, with an affectionate tenderness. In the most awful denunciations of the divine displeasure, an air of unaffected meekness should be preserved, that while, with unsparing fidelity, we declare the whole counsel of God, it may appear we are actuated by a genuine spirit of compassion. A hard and unfeeling manner of denouncing the threatenings of the word of God, is not only barbarous and inhuman, but calculated, by inspiring disgust, to rob them of all their efficacy. If the awful part of our message, which may be styled the burden of the Lord, ever fall with due weight upon our hearers, it will be when it is delivered with a trembling hand and faltering lips; and we may then expect them to realize its solemn import, when they perceive that we ourselves are ready to sink under it. Of whom I have told you before, said St. Paul, and now tell you weeping, that they are the enemies of the cross of Christ. What force does that affecting declaration derive from these tears! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to receive the sentiments to the attention of the speaker. Whoever has attended to the pulpit, will have perceived how much of their impression depends upon this quality, which gives to sentiments comparatively true, a power over the mind, beyond what the most striking and original conceptions possess without it."

HALL.

"There is another strain of preaching, which though it wear the garb of zeal, is seldom a proof of any power but the power of self; I mean angry and scolding preaching. The Gospel is a benevolent assurance, and whoever speaks in the power of it, will assuredly speak in love. In the most faithful rebukes of sin, in the most solemn denunciations of the displeasure against it, a preacher may give evidence of a disposition of good will and compassion to sinners, and certainly will, if he speaks under the influence of the power of truth. If we can indulge in invective and bitterness in the pulpit, we know not what spirit we are of; we are but gratifying our own evil tempers, under the pretence of a concern for the cause of God and truth. A preacher of this character, instead of resembling a priest bearing in his censor hallowed fire taken from God's altar, may be compared to the madman described in the Proverbs, who scattereth at random fire-brands, and arrows, and death, and saith, am I not in sport? Such persons may applaud their own faithfulness and courage, and think it a great attainment that they can so easily and constantly set their congregation at defiance; but they must not expect to be useful, so long as it remains a truth, that the wrath of man worketh not the righteousness of God."

NEWTON.

PARENTS' DEPARTMENT.

[COMMUNICATED.]

Friend Bader.—If thou wilt insert the following selection in thy paper, thou shalt receive the thanks of
A PARENT.

MANAGEMENT OF CHILDREN.

In reflecting on the subject, I have been impressed with the idea, that there is room for improvement in the government and management of children. To assist parents in this desirable object, a friend to good government, would wish a space of the Herald, sufficiently large to give a few simple rules,

which, if followed, cannot fail to have the effect suggested. If one parent has refused a child a play-thing, sugar-plum, or any thing else, let the other be sure to interfere, and say, "Poor thing, it wants it and it ought to be gratified."

If a child be stubborn and wilful, and needs chastisement, and one parent attempts to inflict it, let the other by all means, interfere, with "Poor thing, it shan't be banded to death." In short, let parents never agree in what is best to be done, and the child will soon know what is what, and be fitted for many things.

If a child offend, either by breaking a plate or in any other way, never stop to reflect, lest the temper should cool, but box its ears with a smart blow; a powerful thump on the head has a wonderful influence upon the faculties.

If a child beg for a thing which has been two or three times refused, and at length sets to crying, relent, and let it have the thing cried for, by all means; it will learn perseverance.

As your daughters grow up, let them run from home in the evening, and let them know that they are now at home for why should parents be too particular! This indulgence will fit them for several things.

A good deal of whipping is by all means recommended: it makes children hardy, and a little shameless, and generally compels them to lie; but this will fit them for the buffets of life.

Follow these rules, and my word for it, children will never break their parents' hearts; for parents who have hearts to be broken will never follow them.

FROM THE CONNECTICUT OBSERVER.

NEWSPAPERS.

The moral and religious influence of newspapers ought to be of the best kind. They are now and are merely the vehicles of intelligence, but of miscellaneous selections on morals as well as other interesting subjects. They claim to be teachers, and their instructions ought to be such as to strengthen the cause of sound doctrine and sound morality. No others are worthy the confidence or patronage of a Christian. The improvement in this respect in newspapers not avowedly religious, is pleasing. Coming as they do, familiarly into a family—enjoying often unreserved access to the reading of the day, by a large class more extensively and frequently than any other publications, it is not a matter of indifference whether they advocate the cause of truth—at least whether they contain nothing hostile to the truth. A newspaper of the opposite character, exerts an influence the more fatal, because it is unregarded. Like a man of anecdote and wit, but hostile to evangelical religion, it amuses and interests us, until we are loth to check, or even to notice its sneers at piety, or at the cause of benevolence. Ought a Christian to expose his family to either?

Yet how many people who would as soon mingle poison in their children's cup, as suffer them to read the writings of Paine, or Voltaire, or Gibbon, seem not to think that in so common a thing as a newspaper, may lurk infidelity, irreligion, and a thousand foes who will prejudice their offspring against the religion of the heart—against the institutions of the Gospel—against missions—against the principles and forms of their own denomination? With such carelessness in parents what might be done, with newspapers, who, to revolutionize a country, require only the power over its ballads? And, reader, have you never found on the mantle piece in the house of a friend, sentiments in the shape of a newspaper, which would raise the blush of shame on its inmates to have you see there in the shape of a volume, purchased for the promiscuous reading of a family? That family does not reflect how great a matter a little fire kindles. Its head, its guide, is a member of the church, and prays in its hearing, of his family daily. "Thy kingdom come," which he brings even to the neighborhood of the domestic altar, one of the most insidious deadly foes of that kingdom. We beg pardon of our readers if they think we have overrated the effect of such publications; but must still appeal from the decision, to the politician, who knows the subject better, and estimates their power more justly.

LADIES' DEPARTMENT.

MATERNAL INSTRUCTION.

That man is happy, who is taught from the cradle nothing which he must unlearn when he comes to ripen years. The baby nonsense of the nursery too often enters into the character of the man; but when so good and wise a being as a well-educated mother, presides over the incipient stages of infant thought, the child is far on, in the high road of knowledge and wisdom. It may be true, that there have been men who have overcome a bad infant education; but they have been few: this was the esoteric meaning of the fable of Hercules strangling the Python in the cradle. The tales of the nursery, prated by affectionate ignorance, are the worst of serpents; they reach the heart and the brain in the lullaby, and leave their poison ever. To overcome these evils is worthy of an apothecary. The mistakes of every age have sung the powers, the charms, and the character of women:

"Firm on the scaffold she stood,
Besprinkled with a martyr's blood;
Her voice the patriot's heart has steel'd;
Her spirit glowed on battle-field;
Her courage freed from dungeon's gloom
The captive, brooding o'er her doom;
Her faith the fallen monarch saved;
Her love the tyrant's fury braved."

But it is only the moral and Christian philosopher, who places her a divinity in the nursery.

INFLUENCE OF THE FEMALE CHARACTER.

Compare the condition and pursuits of the mass of men with those of women, and tell me on which side lies the inferiority. While the greater part of our sex are engaged in turning up the clods of the earth, fashioning the materials which are to supply the physical wants of our race, exchanging the products of industry of different countries, tolling amidst the perils of war and the tumults of politics,—to you is committed the nobler task of moulding the infant mind; it is for you to give the stormy passions of man, to inspire him with those sentiments which subdue his ferocity, and make his heart gentle and soft; it is yours to open to him the truest and purest sources of happiness, and prompt him to the love of virtue and religion. A wife, a mother! How sacred, how venerable these names! What nobler object can the most aspiring ambition propose to itself than to fulfill the duties which these relations imply! Instead of murmuring that your field is too narrow, my friends, should you not rather tremble at the magnitude and sacredness of your responsibility? When you demand of man a higher education than has hitherto been given you, and claim to drink from the same wells of knowledge as himself, should it not be that you may be thus enabled, not to rush into that sphere which nature has marked for him, but to move more worthily and gracefully within your own?—Thacher's Sermon.

YOUTH'S DEPARTMENT.

HYMN.

FROM POEMS FOR YOUTH, BY A FAMILY CIRCLE.

Thou young man young devotion be,
I humbly dare look up to thee,
My Father and my God!
For I have felt affliction's power,
And yet in sorrow's darkest hour,
Have mark'd a parent's rod.
I pray not for this world's vain hope,
The soul desires a larger scope,

Desist'd to live for ever;
I ask not many years to live,
But that in those thou wilt be to give,
I may forget thee never.
In every varying moment still
May my whole duty be thy will,
And may I meet each trial,
With fortitude resign'd and pure,
A spirit anchor'd to endure,
And holy self-denial.

WISDOM IS THE PRINCIPAL THING.

Ask the general, what is the principal thing? he will answer, Victory, victory. Ask the gallant admiral, what is the principal thing? he will answer, The capture of the destruction of the enemies' ships. Ask the proud monarch, and he will answer, More dominions. Ask the miser, and he will answer, Rich carcase. Ask the soldier, and he will answer, Plunder. Ask the sailor, and he will answer, A successful voyage. Ask the farmer, and he will answer, An abundant harvest. Ask the hungry child, and he will answer, Food. Ask the ragged child, and he will answer, Fine clothes. Ask the poor child, and he will answer, A purse of gold. Ask the dunce, and he will answer, A holiday. Ask the trifler, and he will answer, Diversions. Ask the glutton, and he will say, Good living. Ask the drunkard, and he will say, Good drinking. Ask the sensualist, and he will say, Pleasure. Ask the vain, and he will say, Beauty. My young friends, these are wrong, all wrong—not one of them is right. Go and ask Solomon, What is the principal thing? he will reply in a moment, Wisdom.

THE PURE IN HEART.—AN EXTRACT.

This same gentleman, in another of his visits among the poor, met with one of his little Sabbath School scholars, a little girl not six years old, who had just begun to read in the New Testament. This child being fond of singing, was anxious to possess one of the school hymn books, which the gentleman kindly promised her, on condition that she would learn to read the fifth and sixth chapters of St. Matthew's Gospel within the space of a fortnight. The little girl immediately undertook the task, and having brought her two chapters to the gentleman, began to read; but when she had finished the first twelve verses, he caused her to stop in order to inquire of her which of the qualities described in the beatitudes she should desire most, if they would improve it; they would not do so, and the poor creature shrunk with dread from the flames, which were now burning most intensely, and refused to go on. When the inhuman relations saw this, they took her by the head and heels and threw her into the fire, and held her there till they were driven away by the heat; they also took up large blocks of wood, with which they struck her, in order to deprive her of her senses; but she again made her escape, and without help ran into the river. The people of the house followed her here, and tried to drown her by pressing her under water; but a gentleman who was present rescued her from them, and she immediately ran into his arms, and cried to him to save her. I arrived at the ground as they were bringing her this second time from the river, and I cannot describe to you the horror I felt, on seeing the mangled condition she was in; almost every part of skin on her body had been burned off; her legs and thighs, her arms and back, were completely raw, her breasts were dreadfully torn, and the skin hanging from them in threads; the iron nails of her fingers had peeled whole off, and were hanging from the back of her hands. In fact, sir, I never saw, or over read of so entire a picture of misery, as this poor woman displayed. She seemed to dread being taken to the fire, and called out to the "O Lord, save her," as she felt denominated them, to save her. Her friends seemed no longer inclined to force her; and one of her relations at her instigation, sat down beside her, and gave her some clothes, and told her they would not. We had her sent to the hospital, where every medical assistance was given her, but without hope of recovery. She lingered in the most excruciating pain for about twenty hours, and then died.

The gentlemen present remonstrated against her being put on the fire a second time, but they did not like to interfere further with what they considered the custom of the country. I am, Mr. Editor, yours, &c.

POWELL.

SAILORS' FRIEND.

CONSTITUTION

Of the American Seamen's Friend Society.

Article 1. The name of this Society, shall be "The American Seamen's Friend Society."

Art. 2. The object of this Society shall be to ameliorate the condition, and improve the moral and religious character of seamen, by the establishment of well-regulated boarding-houses, and suitable libraries and reading rooms, where practicable; Savings Banks, Register Offices, Schools of elementary and nautical instruction, by the employment of agents for carrying into effect the operations of the society in different parts of the United States, and by the use of such other means as may seem calculated to promote the designs of the Institution.

Art. 3. The officers of this Society, shall be a President, 15 Vice-Presidents, not more than two of whom shall be residents of the city of New York; thirty Directors, not less than 13 of whom shall be residents of New York; a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be annually chosen by the Society, and who shall form a Board for the transaction of the business of the Society. They shall enact their own by-laws, supply their own vacancies, during the year, and appoint honorary officers and directors. Seven members of the Board shall constitute a quorum for the transaction of any business.

Art. 4. The officers and directors, or a quorum thereof, shall appoint an Executive Committee of nine, (including the Treasurer and two Secretaries,) residing in the city of New York, or its vicinity, to continue at the pleasure of the Board during the year. Five of the Executive Committee shall constitute a quorum, and, at any regularly convened meeting: they shall have the power to dispose of the funds of the Society, to appoint agents, and prescribe their field of labor, and in every other respect, to carry into effect the designs of the Institution; they shall make quarterly reports of their proceedings to the Board, and a special report at any intermediate term, when requested by a vote of the Board.

Art. 5. The Board of Officers and Directors shall meet, at least, once in three months, and a special meeting shall at any time be called, at the request, in writing, of three members of the Board.

Art. 6. The Treasurer shall give bonds, annually, to such amount, as the Executive Committee shall think necessary.

Art. 7. Any charitable, or religious society, having for its object an attention to the welfare of seamen, may become auxiliary to this society, on the payment of twenty-five dollars, and by the engagement to pay over, annually, its surplus funds into the treasury of the Parent Institution.

Art. 8. Every auxiliary association shall be entitled to send a delegate to attend the meetings of the Society, and to vote at the annual election of officers and directors. And every auxiliary association contributing one hundred dollars per annum, to the fund of the Society, shall be entitled to send a delegate to attend the meetings of the Board of Managers.

Art. 9. The commissions of all agents shall be signed by the President or Vice-President, and countersigned by the Chairman and Secretary of the Executive Committee.

Art. 10. No person who is employed by the Society for a pecuniary compensation, shall be a member of the Board of Directors.

Art. 11. Every person paying annually into the treasury, not less than two dollars, shall be a member of this Society, and each subscriber of twenty dollars, at one time, shall be a member for life, and any subscriber, paying fifty dollars at one time, shall become a director for life.

Art. 12. The Society shall meet annually, in the city of New York, on Monday preceding the second Thursday in May, and any special meeting may be called by order of the President, or in his absence, by one of the Vice-Presidents, at the request, in writing, of ten of its members.

Art. 13. This constitution shall not be altered without a vote of two thirds of the members present at an annual meeting; or at a special meeting notified for this purpose; and notice of all meetings of this Society shall be given, in at least three of the daily papers of the city of New York, and one of the daily papers, of at least three of the other principal seaports of the United States.

Art. 14. Nineteen members shall constitute a quorum, at any meeting of the Society.

MISCELLANEOUS.

A poor woman was once asked if she had time to read the Bible? "Yes," said she, "I take it with my food; I read a chapter in the blessed Gospel every day when I come home to my dinner, and it makes up for the scantiness of my meal. I sometimes buy myself to people who feed me but poorly; they give me so little at meal-time, that I eat it in as short a time as it takes me to read the shortest chapter in my Testament.—But then I can but how much better my heavenly Master provides for the wants of my soul, than my earthly one does for the body.—He knows I have but little time to take my spiritual food, and he prepares it so that a small portion will nourish me a long time." She was then asked, if she understood all that she read? "Bless your heart," answered she, "I am a poor ignorant creature, and have no book knowledge, but the word of God is plain enough to me in all things that I require, and I have no leisure to puzzle over what I can do without.—When I am thirsty I go to the spring and drink; I always find good cool water, but I never trouble myself to find out how far the stream runs, or whether it is clear and sweet in other places."

It would be well for all persons to go to the study of the Holy Scriptures, with the determination to find out and apply to their immediate necessities, the things which they really and urgently need.

BURNING OF HINDOO WIDOWS.

To the Editor of the Bombay Courier.

Sir—I think an account of a suttee which took place in this city two evenings ago, will show you, in a most striking manner, with what cruelty they are sometimes accompanied. Brahmines, of her own accord, had ascended the funeral pile of her husband's bones, (or he had died at a distance, but being the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and tottering to a short distance, fell down; some gentlemen who were present, immediately plunged her into the river, which was close by, and thereby saved her from being much burnt. She retained her senses completely, and complained of the business of the pile, which she said consumed her so slowly that she could not bear it, but expressed her willingness to again try it, if they would improve it; they would not do so, and the poor creature shrunk with dread from the flames, which were now burning most intensely, and refused to go on. When the inhuman relations saw this, they took her by the head and heels and threw her into the fire, and held her there till they were driven away by the heat; they also took up large blocks of wood, with which they struck her, in order to deprive her of her senses; but she again made her escape, and without help ran into the river. The people of the house followed her here, and tried to drown her by pressing her under water; but a gentleman who was present rescued her from them, and she immediately ran into his arms, and cried to him to save her. I arrived at the ground as they were bringing her this second time from the river, and I cannot describe to you the horror I felt, on seeing the mangled condition she was in; almost every part of skin on her body had been burned off; her legs and thighs, her arms and back, were completely raw, her breasts were dreadfully torn, and the skin hanging from them in threads; the iron nails of her fingers had peeled whole off, and were hanging from the back of her hands. In fact, sir, I never saw, or over read of so entire a picture of misery, as this poor woman displayed. She seemed to dread being taken to the fire, and called out to the "O Lord, save her," as she felt denominated them, to save her. Her friends seemed no longer inclined to force her; and one of her relations at her instigation, sat down beside her, and gave her some clothes, and told her they would not. We had her sent to the hospital, where every medical assistance was given her, but without hope of recovery. She lingered in the most excruciating pain for about twenty hours, and then died.

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POWELL.

Cure for the Lock Jaw.—A cure for the Lock Jaw

has at last been discovered, and a very simple one is it. Witness the following paragraph from the New York Commercial Advertiser:

"A young lady of this city, the daughter of a professional gentleman, in consequence, we believe, of a hurt, was taken with a lock jaw. During eight days the disease baffled every effort to remove it, and the life of the sufferer was given over. By some sign, she intimated to her sisters, that she wished to hear a favorite hymn sung, (the last in Dwight's collection.) The sisters complied, and observed that the music had a soothing influence upon her system. Soon she began to beat time with her fingers. The sisters continued to sing several hymns, and recurring to every medical assistance was given her, but without hope of recovery. She lingered in the most excruciating pain for about twenty hours, and then died.

Then music with her silver sounds,
With speedy help doth lend redress.—Shaks.

MAGNANIMITY OF AN ITALIAN PEASANT.

A great inundation having taken place in the north of Italy, owing to an excessive fall of snow followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll-gatherer; and who, with his whole family, thus remained imprisoned by the waters. They were discovered from the banks stretching forth their hands, screaming and imploring aid, and fragments of this only remaining ark were continually dropping into the impetuous torrent. In this extreme danger, a nobleman, Count of Pulverini, who was spectator, held out a purse of one hundred scudi as a reward to any adventurer, who would take a boat and save this unhappy family. But the risk was so great of being borne down by the rapidity of the stream, of being dashed against the fragment of the bridge, or being crushed by the falling of the stones, that not one of a vast number of lookers on had courage enough to attempt such an exploit. A peasant passing along, was informed of the promise reward. Immediately jumping into a boat, he was amazed strength gained the middle of the river, and brought his boat, under the pile, when the whole terrified family safely descended by means of a rope.—"Courage, (cried he,) now you are safe!" By a more strenuous effort, and great strength of arm, he brought the boat and family to shore. "Brave fellow!" exclaimed the Count, and handing the purse to him, here is your promised recompense." "I shall never expose my life for money," (answered the peasant,) "my labor affords a sufficient livelihood for myself, my wife and children:—give the purse to this poor family which has lost all!"

A good book and a good woman are excellent things to those who know how justly to appreciate their value. But there are men who judge of both only by their covering.

Human nature is like the sea which gains by the flow of the tide in one place, what it has lost by the ebb in another. A man may acquiesce in the position which God takes to mortify his pride, but he is in danger of growing proud of the mortification.